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## CTS Zadar 2009 Holiday Home, Sweet Home from Home

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Learning for Life at University'. The purpose of the project was to enable Wageningen University students to express their views on education, especially in regards to the way higher education shapes their values and outlook on life. In other words, the project aimed at uncovering students' deeper learning outcomes that go beyond the acquisition of theoretical knowledge and gaining insights into the students' perspective on the different roles that that education plays in their lives. The four students designed and facilitated a full day seminar in which fourteen students from nine different countries engaged in interactive activities that involved self awareness, reflection on life goals, and theatrical enactment of values gained in tourism education. With this, the seminar aimed to step away from classical evaluation methods of simply asking questions, and instead focused on enabling participants to express themselves in a reflective environment. During the workshop different key learning lessons from the participants experience with higher education emerged. Furthermore, the workshop uncovered what students think about the future of tourism education and their future needs for the labour market. This same group of students will now be engaged in the 3<sup>rd</sup> Critical Tourism Studies Conference to represent the voice of the students, which is often overlooked in the traditional academic community. Following the statement of British academic and creative enthusiast Theodore Zeldin that *"nothing can be done without encouragement"*. The student group will lead a workshop that aims to encourage participants to think about the role of inspiration in higher education and the ways to inspire and be inspired by students. Because, as Erich Fromm said, *"we need to develop innovative pedagogical methods that will liberate ourselves and our students and help us in cultivating a mindful way of being"*, the workshop also aims to provide a platform for participants to exchange ideas about teaching methods that can inspire students to explore their strengths and passions and enable them to think and act in a critical, ethical and creative way. As such, the workshop fits perfectly within the aims of the 3<sup>rd</sup> Critical Tourism Studies Conference, and it is hoped that many enthusiastic participants will subscribe to this student initiative when they register for the conference on Sunday the 21<sup>st</sup> of June.



## MOBILITIES, RESISTANCE AND SOCIO-SPATIAL IDENTITIES

### ***'Holiday Home, Sweet Home from Home: A Phenomenology of the Second Home Living Experience'***

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The current importance of second home living within tourism is highlighted by Müller's (2004) contention that 'Second home tourism goes beyond tourism' because it contemporaneously represents the global and the mobile, and the maintenance of tradition; it is 'a way of tourism' that requires mobility and involves recurrence. On the basis of my PhD study, a phenomenology of the second home living experience, this particular paper aims to succinctly articulate the essence of the experience of the holiday home owner within the current philosophical and cultural context. The most significant insights of the study will be discussed in the framework of the relevant literatures.

The study on which this paper is based embodies an interpretivist philosophy to research; specifically it is phenomenological in approach. It foregrounds the voice of the participant through the use of a range of qualitative data collection tools, including depth interviews, diary completion and photo elicitation. The voice of the holiday home owner provides the essence of the experience of second home living. As the study nears completion among the key areas that have emerged and that will be elaborated upon in this paper are:

- The ease with which these tourists practise second home living, their practiced mobility
- The fragmented, rootless nature of the post-modern encouraging the tourist in a search for home away from home
- The cosmopolitan interest in different and varied experiences that encourages travel to destinations other than the second home, and the interface between this travel and the second home
- The bringing of home into the touristic, the everyday and the non-everyday, the transferability of the concept of home
- The central importance of relationships in the second home
- Feelings, emotions and attachments in second home living

Müller, D.K. (2004) 'Tourism, mobility and second homes' in A.A. Lew, C.M. Hall and A.M. William (eds) *A Companion to Tourism*, Oxford: Blackwell, pp.387-398.

### ***'Worldmaking' through food tourism: Spatial, social and cultural resistance'***

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In response to recent calls to recognise the creative and constructive role of tourism and acknowledge the ways it transforms places and cultures (Hollinshead 2007), this paper suggests that food-motivated travel is a powerful illustration of the 'worldmaking' agency of tourism. Drawing on findings from a multi-phased case study involving participant observation and interviews with 66 tourists and food producers around the 'Celtic' periphery (Ireland, Scotland and Cornwall), it argues that food tourism can be characterised by a 'triple nexus of resistance' (spatial, social and cultural). These dimensions of resistance develop as a reaction to external regulatory powers and provide a means with which producers and consumers can directly influence the local food offer, thereby building identities and fostering the co-production of places, peoples and cultures. In conceptualising and demonstrating three co-existing forms of resistant practice, the spatial, social and cultural are presented as inseparable and mutually-dependant. In this paper, 'spatial' resistance encompasses the search for difference, physical and psychological escape, and interaction with the 'other'. This is placed within the sphere of 'social' resistance which includes acts of stepping outside regulatory systems, 'communitas' development as a defence against globalisation and the production of anti-structures. Thirdly, the concept of 'cultural' resistance draws on discourses of performativity, embodiment, multisensory engagement and the place-making role of the body. It is suggested that the direct employment of subversive quotidian practices help forge a 'sense of place' against